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LUTHERAN MEN

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THE NEW OFFICERS

—left to right—The Rev. Lester Utz, Executive Committee; William Shetlock, Treas-
W. Bader, Executive Secretary; Merwyn C. Fuss, President; B. T. Bodie, First Vice
Eugene Kelchner, Secretary; The Rev. Paul Kinports, Executive Committee.
-left to right—E. A. Anderson, Executive Committee; David H. Blomstrom, Second
ent; M. R. Henniger, Executive Committee; G. Dewey Arndt, Executive Committee;
uney, Third Vice President; The Rev. Phares G. Beer, Executive Committee; Irwin
Executive Committee.

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LUTHERAN MEN

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ft to right: Earle W. Ba-
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ountain, N. C., former sec-
rary and present third vice
esident; Eugene H. Kelch-
r, Pennsauken, N. J., new
cretary.

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The Convention is in Session

Atlanta Convention

Nearly 200 delegates and over 100 visitors from 27 states and one province in Canada attended the 19th biennial convention of the Brotherhood of the United Lutheran Church in America. Sessions were held in the Lutheran Church of the Redeemer in sunny Atlanta, Georgia.

The convention began with a rally on Thursday evening when Dr. Raymond D. Wood, pastor of the Lutheran Church of the Ascension, in Savannah, Ga., challenged the delegates to "awaken, to release their latent power and be harnessed for the advancement of God's Kingdom."

Next morning, the convention settled down to business sessions that began with the reports of the various officers.

President Merwyn C. Fuss, of Taneytown, Md., appealed to the members of the ULCA laymen's group to "evangelize, educate and energize" and urged a goal of at least a 100% increase in membership during the coming biennium.

The Brotherhood, President Fuss reported, now enjoys the largest membership in its history, more congregational Brotherhoods than ever before, and a record number of synodical Brotherhoods affiliated with the national body.

Earle W. Bader, who celebrated his 20th anniversary as Executive Secretary of the National Brotherhood, echoed the president's plea for more members, reporting that there are now 1,052 chartered men's groups with a total membership of almost 30,000.

Later in the convention, delegates voted to set a goal of 100,000 members not later than 1960. President Fuss, in the closing moments of the convention, appealed to the delegates to make 10,000 of these "reclaimed men for the Church of Jesus Christ."

ULCA-PRT Photo

Anniversary Handbook

Earle W. Bader (right), executive secretary of the ULCA Brotherhood, proudly shows Philadelphia Layman Leonard Ashford the new Brotherhood Handbook, just off the press. Publication of the handbook coincides with the 20th anniversary of Mr. Bader's assuming the post of executive secretary. Mr. Bader is author-editor of the Handbook, which is the lay counterpart of the Pastor's Deskbook.

After considerable discussion, including turning down a move to increase the individual annual membership dues from one to two dollars, the convention approved a biennial budget of slightly in excess of $64,000. This will include an appropriation of $8,500 annually for a field secretary "and expenses".

Theme of the convention was "Soldiers of Christ, Arise," and was the basis of the Holy Communion sermon delivered Friday morning by The Rev. Wynne C. Boliek of Greenville, S. C., official representative of the United Lutheran Church in America.

The Rev. John R. Brokhoff, pastor of the host Lutheran Church of the Redeemer in Atlanta, served as liturgist and celebrant at the Holy Communion service. Assisting were the convention chaplain, Dr. Walter B. Freed, Washington, D.C.; Dr. Paul Kinports, Clearwater, Fla.; Dr. Phares G. Beer, Allentown, Pa.; and the Rev. Lester Utz, Mt. Pleasant, Penn., (three clerical members of the Brotherhood Executive Committee).

A 40-voice Atlanta Brotherhood Chorus, under the direction of the Rev. C. R. Anders, minister of music of Redeemer Church, sang at the Brotherhood Rally vesper service Thursday night and at the Holy

ommunion service Friday morning.

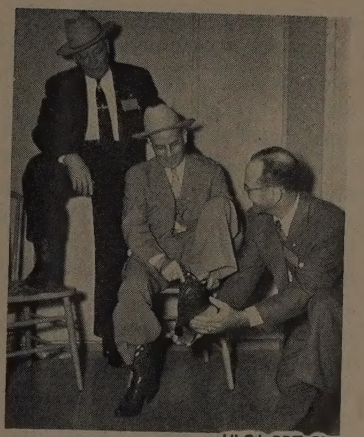
Officers elected to serve in the 955-56 biennium included: Merwyn . Fuss, Taneytown, Md., president; . T. Bodie, Columbia, S.C., first ce president; David Blomstrom, tlanta, Ga., second vice president; ubrey Mauney, King's Mountain, .C., third vice president; Eugene . Kelchner, Pennsauken, N.J., sec-tary; William Shetlock, Coplay, nn., treasurer. Elected as members the Executive Committee were A. Anderson, Washington, Ill., G. ewey Arndt, Raleigh, N.C., M. R. enniger, Austin, Tex., and Dr. nares G. Beer, Allentown, Pa.

Speakers included Val Peterson, rector of Civil Defense, and form-Governor of Nebraska, a promi-nt ULCA layman; Dr. Charles E. itz, president of Georgia-Alabama nod, and Dr. A. E. Iverson, New ork City, Protestant Relations rector of the Boy Scouts of merica.

Report of Committee on Resolutions

1. Whereas almighty God has en gracious to us in granting us the ivilege of Christian fellowship in s Brotherhood convention: Be it olved that we pause in a moment silent prayer to give thanks to d, through our Lord Jesus Christ, his mercy, love, guidance and herly care.

2. Be it resolved that we render r hearty thanks to the host Broth-nood of the Georgia-Alabama Sy-d and the host church, the utheran Church of the Redeemer,



ULCA-PRT Photo

They Fit, Pardner!

Kermit Voelkel, Austin, Texas, layman, tries his Texas boots on ULCA Brotherhood President Merwyn C. Fuss, Taneytown, Md., following official invitation of Texas Synod Brotherhood President M. R. Henniger (left) for ULCA laymen's group to make Lone Star State site of 1956 convention.

Atlanta, and its pastor, the Rev. John R. Brokhoff, D. D., and all others who have made this convention spiritually profitable and physically enjoyable.

3. Be it resolved that this convention recognize the serious condition existing in this nation with respect to the increase in crime, especially among juveniles, and recommends that our Brotherhoods study the situation in their several comunities and make a sincere effort to combat it through the auxiliaries of the church and other agencies interested in the same problem.

4. Be it resolved by this convention that the Brotherhood continue to expand and promote the scouting movement within the church, the aim being to have a complete scouting pro-

gram in every congregation.

5. Be it resolved that this convention express its deep appreciation for the untiring efforts and great personal sacrifices rendered by the president of the ULCA Brotherhood, Merwyn C. Fuss; the executive secretary, Earle W. Bader, and the elected officers who have served on the administrative and executive committees; the editor of *Lutheran Men* and his staff writers, and the representatives handling the publicity of the convention.

Actions of the Convention

1. The convention re-affirmed the previous action of the 1942 Louisville convention, which adopted the following motion: "The interests of the ULCA Brotherhood can best be served by retaining our headquarters at Bethlehem, Pa.

2. The new Brotherhood Handbook edited and written by Earle W. Bader, executive secretary, was enthusiastically received by the convention. This comprehensive Handbook, which covers all phases of Brotherhood work, is priced at $3 a copy.

3. The convention received the New Jersey, Mississippi, and Western Canada synodical Brotherhoods into active membership in the national organization. Two representatives from the proposed Brotherhood of the Evangelical Lutheran Synod in the Central States were granted the courtesy of voice in the convention.

4. A first reading was made of a proposed change in the Constitution to limit membership in the national organization to synodical Brotherhoods.

5. The convention enthusiastically adopted the King's Men Church Attendance Crusade and pledged its "wholehearted cooperation with the ULCA board or agency that will promote evangelism during the coming biennium." The foregoing action also contemplates the holding of evangelism workshops in all synods of the church.

6. The convention pledged its full support and co-operation in the Lutheran Refugee Service, sponsored by the National Lutheran Council.

7. A minimum of 125 new congregational Brotherhoods must be organized each year of the coming biennium if the "double membership" goal of 100,000 is to be reached by 1960.

8. Special thanks were accorded to Pastor Paul J. Renz, of the Atlanta Convention Committee, and Charles Hushaw and Richard Sutcliffe, of the ULCA Department Press, Radio and Television for their splendid pre-convention publicity and news coverage during the convention.

9. The executive committee has re-elected the Rev. Joseph B. Mohr as editor of *Lutheran Men* for the coming biennium. The new budget adopted by the convention provides for an assistant to the editor.

10. Recognizing the previous invitation of the Canada Synod Brotherhood, the convention voted unanimously to hold the 1956 convention in Kitchener, Ontario, Canada.

President Fuss Speaks

Your president would indeed be miss if he didn't tell you how uch he has appreciated the honor d privilege of working with you uring these past two years that have issed by so rapidly. Your president, assuming office at the Washington nvention, told you that he had no ttention of being a dictator, but at it would be his desire that we bor together as brothers of the Son God in an atmosphere of sweet ristian fellowship.

I am thankful to each one of you r your fine co-operation toward this d. We have shown consideration r one another; we have been tient in our deliberations; we have en co-operative, laboring together, th the result that our loving avenly Father has been able to ess the efforts we put forth in his orious name.

I feel confident you share with me e joy that comes to us in the owledge of the forward march of e Brotherhood during these past o years. We have served gladly, t for the self-glory or the praise men, but only that his name might praised and his kingdom extend- — he who is the King of Kings. We know there is one thing that ncerns our heavenly Father most; is the salvation of souls. We have one of the objectives of the otherhood — evangelize — under hich is included the reclaiming of e lapsed member and the bringing to our church of the outside man. ow I know we have some excellent plans that have been given to us by our Evangelism Committee which most certainly will be of great assistance to our men if they make proper use of them. Yet I would wish that we would go beyond these plans and accept some definite quotas that would place before the men of the Brotherhood the greatest challenge they have ever known. I wish to propose to you that during the next biennium the Brotherhood would determine really to go to work on evangelism and set as a goal 10,000 reclaimed and redeemed men for our great church. To make the plan effective it would be my thought to assign to each synodical Brotherhood a minimum quota, and in turn ask the synodical Brotherhoods to assign a minimum quota to each congregational Brotherhood. We would publish in *Lutheran Men* each month the figures reported.

This is a call, my brethren, to the men of the Brotherhood to really prove themselves. To undertake big things for almighty God, to really prove our love for the blessed Christ. It is a call to take off our coats, roll up our sleeves, to start making "paths for the King." Do we want to justify the need for the Brotherhood in the eyes of the church? Here is one way to prove to the church what the men of the Brotherhood can do. The church will accept with open arms — the Brotherhood — if we stop talking about evangelism and really go to work at it. Let's resolve to win 10,000 men for Christ in 1955-1956.

Budget Adopted by
THE BROTHERHOOD OF THE UNITED LUTHERAN CHURCH IN AMERICA
GENERAL BROTHERHOOD ACCOUNT

Receipts

	Budget 7/1/55 6/30/57
Dues	$28,000.00
Lit. and Mdse.	1,550.00
Brotherhood Sunday	1,500.00
Honorary Life Mem.	1,000.00
	32,050.00

Disbursements

Salaries-Exec. Secy.	5,000.00
Office Asst.	2,200.00
Stenographer	2,000.00
Office clerk	1,900.00
TOTAL SALARIES	$11,100.00
Employers OAB and Pen.	900.00
Office Supplies	800.00
Traveling Expenses	1,800.00
Office Rent	1,200.00
Telephone and Telegraph	500.00
Scouting Committee	500.00
Brotherhood Convention	350.00
Insurance	350.00
Postage	1,100.00
Literature & Mdse.	900.00
American Fed of L.B.	600.00
Brotherhood Sunday material	700.00
Audit and Treas. expense	150.00
Contingencies	550.00
Stewardship committee	250.00
Brotherhood Officers Conf.	300.00
Capital expenditures	750.00
Audio-Visual Comm.	150.00
Field Sec. and expenses	8,500.00
Literature Committee	150.00
Evangelism Committee	250.00
Honorary Life Comm.	200.00
TOTALS	$32,050.00

BUDGET COMMITTEE
Ernest C. J. Haller. Chairman
William Shetlock
Dr. Phares G. Beer
Dr. Geo. A. Eichler

Faith

by KING YOUNG

What it has done for others it can do for you and me.

Faith, the one thing that this troubled world needs more than anything else. Ever since this world began, faith has been the most important factor in history.

Take our own history, for instance. Faith has always been and still is the significant factor. Review the lives of some of our great men. Washington, Jefferson, Lincoln and many others. All of those men faced crucial and pressing problems which they overcame, and the factor that helped them was, without a doubt, their supreme faith in God.

During the Civil War there occurred one event that showed how faith played an important part. In the year 1865, when General Lee surrendered to General Grant in a small Virginian village, there was, contrary to custom, no celebration of victory for the simple reason that those two God-fearing men had the utmost respect for each other.

General Lee, through his faith, had the courage to do what he believed to be the only thing to do. He not only saved thousands of lives but helped unite our nation again. Thus we have become the greatest power for good among the nations on earth.

Now this heritage that our forefathers have given us should be, and I believe will be, preserved through the power of faith handed down to our children. We will preserve our heritage and maintain our leading place in this world, as our forefathers intended we should.

It is true that this happened years ago, but the same things are happening today. Nearly everybody in the United States knows or has at least heard of Bishop Fulton Sheen and Dr. Norman V. Peale and the great work they are doing, not only in the City of New York, but all over the country.

I have never had the pleasure of meeting either man; in fact, the nearest I have come to meeting them has been on my TV screen. Yet, even through that medium, you can detect the vibrant personality they both possess. You can fell their sincerity. You can realize that each one of them believes what he says and practices what he preaches. Though they represent different churches, without doubt their objective is the same. I firmly believe that if you asked each of them to what they attribute their wonderful talents, their answer would be their faith in God.

My own case is typical of thousands of others in this world. In August, 1953, I was stricken with a stroke which left my entire left side paralyzed. In the hospital I was told

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The author of this posthumous article was past president of the Brotherhood of Immanuel Lutheran Church, Meriden, Conn.

that the only thing for me to do was to get plenty of rest and massages. Then the rest would be up to nature.

When you lie in bed for any length of time, you have plenty of time to think; in fact, that is about all you can do. So I thought.

Nature—well, any child knows who controls nature. Then you also realize that the same power that created nature also created man.

My pastor came to visit me and he verified what the doctor had told me. He said a prayer for me, and when he left I got to thinking that perhaps it was about time I did some praying for myself. I started at once.

It was a little hard at first to say just what I wanted to say. Then my thoughts went back to my mother and my childhood. From that time on it was not so difficult to pray, for all the good things she taught me came back to me. Then I looked forward to my daily prayers.

After three months had passed, I was still not able to work and my arm was still paralyzed. I could walk and to some extent help myself. I felt that in the near future my arm would also become useful once more.

You know that when you sit at home for a long period of time, reading and watching TV, you begin to realize that even though you have troubles there are many persons who have much more to bear than you do. You begin to thank God for the wonderful blessings that you have.

I have a patient and loving wife and two upstanding sons and daughters-in-law, a wonderful brother and countless friends who would do anything in their power to make my life a little easier. So many of us simply take all this for granted. Each friend is a gift from God, who created all of us. I believe it is not too much to ask, to have faith in our Creator.

That we may learn the true meaning of faith, I believe that we should all attend some place of worship. I heard a song some years ago which expresses my thought far better than I can. Phillip H. Lord, writer, producer and radio star, used to sing a song on his Seth Parker show. It went something like this: "You go to your church and I will go to mine, but let's walk along together." It is not so much the church we attend, but the fact that we learn the Word of God and gain strength for the trouble which comes to all of us, sometimes early and sometimes late in life.

Without faith, just what have we to look forward to—nothing. If we are to live in this world of ours, we can do so much better with the Word of God.

Remember that this great country of ours was founded on faith, and down through all these years has withstood any and all attempts to break down that faith. We are, and should be, proud of the part we play in the making of history. So let us of this generation preserve that wonderful heritage, and, by so doing, maintain for this country the position we now hold in the world. All things are possible if we maintain our faith in God.

Brotherhood in Action

This article was written by Irwin L. Bortner, member of the Executive Committee of the ULCA Brotherhood.

King's Men—Blessings Threefold

In recent issues, the King's Men Church Attendance Program was discussed. The reward or the blessing is threefold. The blessings go to the King's Men who make the visitation, the absentee who is visited, and the congregation within which the effort is made.

The success of the King's Men program depends very largely upon the visitation which selected men make upon those who attend the worship services irregularly. It may seem strange to say that the party making the call receives a blessing. King's Men going forth on a visitation, often go with hesitancy to make calls where there has been indifference and perhaps criticism. The results of such visits are usually pleasantly surprising. The calls are generally welcomed and pleasant. Any disappointing visits are far overshadowed by the successful ones. The visitors receive a thrill, a deepened faith and a renewed interest in the church and its work by the calling experience. The inner feeling of joy cannot be described when a King's Man sees the people whom he visited attend the services on Sunday. So the party making the visitation receives the first blessing.

The home, or the persons in the home, visited by the King's Men will receive a blessing. This is especially true in the homes where occupants were responsible and co-operative in resolving to attend services regularly. As the indifferent church member thinks more seriously of his relationship to God and his Church, blessing begins to flow into his life. His actual presence and participation in the worship service, his hearing the Word of God and his fellowship with Christian people are sure to leave an uplifting and invigorating influence upon his life. No one who attends the house of prayer leaves it without receiving some good. The reaction can be compared to the two disciples on the Emmaus road, when Christ joined them, described in these words: "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?"

The third blessing comes to the congregation which conducts the King's Men program. If the directions of the crusade are followed diligently, the attendance at the house of God can be greatly increased each Lord's day. Such a church becomes an active, alive church. All the wor-

Boy Scouts

by GEORGE A. EICHLER

Trained Manpower

Trained leadership is the secret of success in any organization. It is true in scouting. When asked why not more of our Brotherhoods sponsor scouting, the reply frequently is, "We can't find a scoutmaster." They think this is a justifiable answer to the question. They seem to think that scoutmasters are specially created human beings floating around and if you can't snare one you are excused from sponsoring scouting. Quite the contrary is true. Scoutmasters are made, like all other leaders, by proper training.

It is the duty of troop committees to seek out proper candidates for scoutmasters and persuade them to take the council training courses. Any conscientious Christian man who has a liking for boys can become a good scoutmaster by completing the proper training courses.

The troop committee should see to it that several men are trained so they can help each other with the troop and that there is no gap in leadership if the scoutmaster is removed from the troop for any reason. The more trained manpower you have the better the quality of your program. You will attract and hold more boys. Nobody jumps off a fast moving train. Trained leadership is the secret. Therefore, select and train your leaders so that you have them two, or even better, three deep.

News

New England Retreat

Lake Minnewaska, N. Y.

Using the theme, "A Time For Decision," the Brotherhood of the New England Conference, of the United Lutheran Synod of New York and New England, observed Brotherhood Sunday, Oct. 17, and the previous Saturday, by holding its annual retreat at Lake Minnewaska, N. Y.

The men and their families began their two-day activities by taking surrey rides through the woods on Saturday morning and afternoon. The evening was devoted to a "singspiration" in charge of Chaplain Herman Vespers, St. Paul's Church, Terryville, Conn., which included an address on "This is the Time for Personal Decision" by the Rev. Frederick Reissig, St. Paul's Church, Middletown, Conn.

A pre-breakfast Holy Communion service was held on Sunday and was in charge of Pastor Vespers, assisted by Pastor Reissig. The Rev. William F. Sunday, Ph. D., Good Shepherd

Church, Brooklyn, N. Y., preached on the topic, "This is the Time for Work-a-Day Decision."

A service of "inspiration and public discussion" was held Sunday afternoon, with Chaplain Vespers presiding. After brief remarks were made by the Rev. Gordon E. Hohl, Rockville, Conn., president of the New England Conference, the main address was delivered by Brother Hans P. Treuenfels, L. L. D., president of the synodical Brotherhood, who spoke on "This is Time for Decision in Your Congregational Life." The service concluded with an open discussion led by Brother Roger Lindgren, president of the Conference Brotherhood.

The retreat was attended by 150 persons — an increase of 50 over the previous year and 115 over two years ago.

The retreat committee included: Roger Lindgren, Hartford, Conn.; William Poneleit, Bridgeport, Conn.; Herman Gritz, Meriden, Conn.; Richard Vogel, New Britain, Conn.; Edward Leck, Meriden, Conn.; Ralph J. Wohlsen, Bridgeport, Conn.

New York Conference Brotherhood

The New York Conference Lutheran Brotherhood retreat was held at Lake Minnewaska, New York, September 25-26, 1954.

This was our first retreat. The committee worked very hard to make it a success. There were 35 present. This number included men, women, two teenagers and one child. Lake Minnewaska is no doubt a beautiful spot for a retreat, for the handiwork of God is ever present in the transparent blue-green lake, the rock formations, the winding trails and the elegant views.

Our leaders, Dr. David G. Jaxheimer, the Rev. Franklin J. Schweiger, the Reverend Luther T. Freimuth and Wilbur Meyer were very effective speakers and moderators.

The theme of the retreat, "Growing Spiritually in Thought, Word and Deed," fits into the whole picture perfectly.

We believe this was a great step forward and pray God that he will cause us to grow in his grace continually.

—The Committee

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Pittsburgh Convention

J. Russell Barley, Beaver, was re-elected for another two-year term as president of the Brotherhood of the Pittsburgh Synod, United Lutheran Church, at its annual convention on Sept. 18 at Camp Lutherlyn near Prospect, Pa.

Other officers elected were Lysle P. Shaffer, New Brighton, vice-president; Milford Van Cleve, Swissvale, replacing Edward H. Peterson, Verona, as secretary; George Blankenbuehler, Monogahela, treasurer, taking the place of Clarence J. Conrad, Aliquippa, who declined re-nomination; and Frank Kohne, New Brighton, statistical secretary.

These newly elected officers were formally installed by Walter C. Koeh-

ler, Pittsburgh, immediate past-president of the synodical Brotherhood, at the closing evening session.

Nearly 500 men attended the fellowship banquet. Lysle P. Shaffer, New Brighton, served as toastmaster. Group singing was an enjoyable feature. Edward Shotzburger, Lancaster, president of the Brotherhood of the Central Pennsylvania Synod, United Lutheran Church, was the principal speaker at the closing session. Speaking on "The Brotherhood Seeks to Serve the Church," the speaker challenged the men to support the whole program of the whole church. Emphasizing the three objectives of the Brotherhood, namely "Evangelize" — "Educate" — "Energize", he enlarged on "The King's Men" Church Attendance Crusade as adopted by the national organization. The speaker also urged the use of the regular monthly topics for their regular meetings.

The evening session was in charge of Rev. Hans O. F. Simoleit, Rochester. A quintet of the Brotherhood of Grace Lutheran Church, Rochester, sang.

A panel discussion on "The Laymen's Mission in a Changing World", with Dr. Roy H. Johnson, Greenville, past-president as moderator, was a special feature of the afternoon session. Stressing the changing conditions and present-day trends in the field of education, medicine, business and industry and government, the participating speakers emphasized the layman's place and Christian influence in these fields. Participating panel discussion leaders were Prof. E. G. Heissenbuttel, Thiel College, Greenville; Dr. B. M. Field, Pittsburgh; F. H. Illig, New Kensington, assistant personnel manager of the Aluminum Company; and Hon. Frank E. Reed, judge of Orphans' Court, Beaver County. A lively discussion period followed.

Rev. Lester M. Utz, Bellevue, member of the Executive Committee of the Brotherhood of the United Lutheran Church in America, reported on special features coming before the biennial convention of the national organization, at Atlanta, Ga., September 23-26. He also reported on the tremendous growth in membership and the Boy Scout program during the past biennium. Eight hundred and seventy Lutheran congregations are sponsoring Boy Scout Troops, he stated. Within these units, 3,424 Boy Scouts are presently enrolled earning the *Pro Deo et Patria* Lutheran scouting award. Nine hundred and nineteen scouts have received this cherished medal and citation.

President Barley and Julian Johnson, Pittsburgh, were elected to represent the Pittsburgh Synod Brotherhood as official delegates to the national convention. A number of men from the Pittsburgh Synod area Brotherhood also plan to attend that convention.

During the morning business session Treasurer Conrad reported on the special projects, sponsored by the synodical Brotherhood, the Brotherhood Lake at Camp Luther-

and the Harter Hall Memorial apel at Thiel College. The goal of ing $5,000 for each project is rly completed at this time. Special rts were made to complete the un- shed task.

"resident Barley reported on the vities of the synodical organiza- n during the past year. A number new Brotherhoods were organized re-activated. He stressed the par- pation in the synod-wide plan of aching missions and lay-visita- n, support of the Home Mission vance Appeal of Synod and invited men to attend the stewardship ic, held at Camp Lutherlyn on t. 25. He also announced the in- llation of Rev. Paul E. Daugherty, merly pastor of First English heran Church, Butler, as super- ndent of American Missions of Pittsburgh Synod, at his home rch in Butler, Sunday, Septem- 26. Dr. Edward K. Rogers, enville will also be installed he same time and place as secre- of evangelism and stewardship he Pittsburgh Synod. Dr. Henry Bagger, president of Mount Airy heran Theological Seminary, ladelphia, former president of Pittsburgh Synod (1930-1940), preach.

. C. Goodman, Du Bois, and rence J. Conrad, Aliquippa, were olled as "Honorary Life Mem- s" with the national organization.

Hartwick College

Hartwick College, Oneota, N. Y., an its current season with the largest student body in four years, according to figures released by Dr. M. A. F. Ritchie, president.

As of Sept. 21, 410 students were enrolled, including 165 freshmen and new students, the largest new student group in seven years.

Students came from six states and seven foreign countries.

Dewar Hall, new dormitory for women, and Leitzell Hall, dormitory for men, are filled to capacity, and two auxiliary dormitories for men have been established. Most of the veterans' apartments are filled with returning servicemen and their families.

Commenting on the enlarged student body, Dr. Ritchie said: "The new student group is outstanding both in number and in quality. It is a tribute to the excellent job done by Gerald Reese, director of admissions, and the staff members who have worked with him."

New York and New England Synod

The New York and New England Synod Brotherhood was well represented at the 19th biennial convention of the ULCA Brotherhood in Atlanta, Ga. Among the delegates were the president of the synodical Brotherhood, Dr. Hans P. Treuenfels, and the treasurer, Clarence L. Neun, together with a goodly number of visitors from the New York and New England territory.

The Brotherhood of New York and New England embraces the seven states of Maine, Massachusetts, New

Hampshire, Vermont, Rhode Island, Connecticut and New York. There are exactly 350 congregations in this synod, in which there are over 71,000 men members. The synod has seven conferences. Men in organized men's groups total 10,500.

During the past few years the synodical and conference Brotherhoods have worked closely together, and much progress has been made through increased individual memberships, local affiliations, conference effectiveness and synod-wide projects, all of which point toward making the Brotherhood a great auxiliary of the church.

The synodical Brotherhood has a staff of four officers, an executive committee of 12 members and five directors for its work. A long-range program extending over a period of years has been devised and will be gradually enacted as developments permit. The program emphasis is upon numerical growth and has for its ideal a Brotherhood in every congregation in the synod, and each Brotherhood affiliated on every level of Brotherhood work as well as a number of projects which are of a highly beneficial nature, long lasting, and designed to benefit the spiritual, educational and recreational life of our whole church—men, women and children, near and far.

The Brotherhood of the New York and New England Synod is launching out into the deep and will make every effort to become a stronger auxiliary for our church.

It will strive valiantly to attain the ideal of having an organized, we functioning and affiliated Brothe hood in every congregation in i synod and has assigned this task fo the time being to its committee o stewardship.

The committee will consist of a di rector and a member from each con ference in the synod, who will serv by appointment or election by thei conference Brotherhood. Work wi be promoted on the territory of eac conference under the direction of th representative from the conference who will have at least two assistant selected by himself. In addition ther will be a consultant in each confer ence who is a member of the synodi cal Brotherhood executive committe and the president of his respectiv conference.

The immediate task of this com mittee will be:

A. Plant, establish and strengthen local Brotherhoods.

B. Secure an affiliated Brotherhoo from every congregation (for every level of the work, conference synodical, ULCA.)

C. Promote any work assigned by the synodical Brotherhood.

D. Project work originating with in itself, which has the approva of the synodical Brotherhood.

This general plan for action is ready for projection and should bear much fruit as soon as work in the field commences.

The harvest truly is plentiful. Our prayer is that the Lord of the harvest will send to us the necessary laborers. —George J. Haag

r Thoughtful, Free Persons

eligion and Freedom of Thought. Perry Miller, Robert L. Calhoun, an M. Pusey, Reinhold Niebuhr. bleday and Company, Inc. 64 s. $1.

nis paper-bound volume of four ys written by four distinguished ons is a "vigorous and candid aisal of free intellectual enquiry the Christian religion." In the word of the book, Henry P. Van en writes: "Historically, the re- n of religion to intellectual free- has been a subject of heated ute. At the present time, when dom of thought stands in jeopar- the related query of whether re- n, as a personal faith and as a al force, can be looked to as ally oe, as an aid or an impediment, ants special investigation."

his book is for the thoughtful er, is worth having and studying, is encouraging in this day when dom of thought is in great dan-

●

Lutheran World Action

early 59 per cent of this year's heran World Action goal of 00,000 was raised during the first t months of the appeal, it was ounced by the Rev. Rollin G. ffer, New York, promotion secre- of LWA.

ash receipts for Lutheran World ion through August 31, reported n the eight church bodies partici- ng in the appeal, amounted to 532,982 or 58.96 per cent of the l for the year, he said.

This was slightly less than in 1953 when 63.8 per cent of the total for the year had been received, but more than in 1952 when contributions received by the end of August amounted to 52.7 per cent of the goal of $2,900,000.

However, Mr. Shaffer stressed that the budget needs in 1954 exceed the goal by about $340,000 and the cooperating church bodies are urged to raise at least 10 per cent more than the announced goal.

●

Increased Membership

Lutheran Churches in America neared the seven-million mark in total membership during 1953.

According to the annual statistical summary compiled by the Division of Public Relations of the National Lutheran Council, Lutheran Churches in the United States and Canada reported 6,869,066 members in 1953, an increase of 195,121 or 2.9 per cent over the previous year. This has been the average gain during the past five years.

Comprising the third largest Protestant denominational grouping in America, the Lutheran Churches are exceeded in members only by the Baptists and Methodists. Of the total Lutherans, 6,666,181 are located in the United States and 202,885 in Canada. The latter are affiliated with church bodies in the U.S.

●

Thanksgiving Clothing Appeal

Lutheran World Relief's annual Thanksgiving Clothing Appeal will be held from November 21 to 28, it

was announced by Bernard A. Confer, executive secretary of LWR, the National Lutheran Council's material aid agency.

"Reports from overseas make plain the helpfulness of your gifts of past years and underscore the present urgent need," he said in an appeal to all Lutheran congregations to participate in the campaign.

"Often," Mr. Confer added, "the clothing you have given has served as a direct answer to prayer. Clothing meets human needs, and at the same time strengthens the hand of the Church in Christian lands, like Germany, and heathen lands, like Korea."

●

Refugees

No Lutheran in the United States would hesitate to aid refugees with job and housing assurances needed for their resettlement, if they could see the misery of refugee life in Austria at first hand.

That was the view voiced by the Rev. Erich H. Wildgrube, pastor St. Paul's Lutheran (Missouri S od) Church in New Orleans, L returning from a six-week tour Austria.

In Austria, he interviewed 2 refugee families nominated for settlement under the auspices Lutheran Refugee Service and wr "dossiers" or family descriptions them.

The present-day refugees are m better informed about what they and cannot expect in the Uni States than were the displaced p sons, Mr. Wildgrube said. They ha gotten "the ideas of becoming ri fast out of their system."

Nonetheless, they crave an o portunity to come to a country whe they "will not have to watch th children grow up to be held do by limitations of an overcrowd country, he went on.

The future of the children and t young, Mr. Wildgrube stressed, the main concern of all the refuge

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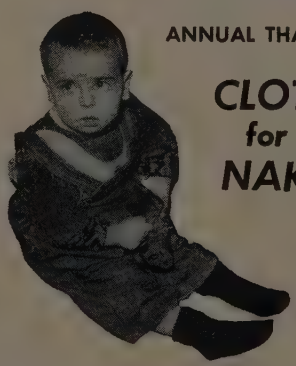

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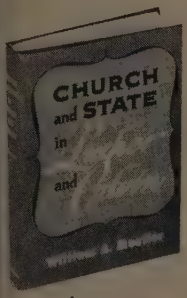

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CHURCH and STATE in LUTHER and CALVIN

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Keenly aware of the crucial issue of the interrelation of the church and state, Dr. Mueller presents the work of these two reformers, mighty men of faith and conviction, who early hammered out the issue "on the anvil of conflict and strife."

Luther's views on secular authority, the problems of natural law, and religious liberty are included. In the epilogue the author points out the great debt which the Christian world owes these men, and also draws attention to the contributions of the Lutheran church.

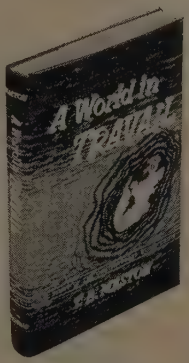
Book contains a well-organized bibliography and index as well as the opinions of influential scholars and the author's personal translations of the valuable thinking of non-English writings.

Good basis for an Armistice Day sermon—

A WORLD IN TRAVAIL

by **T. B. Maston**

In language every man can understand. A WORLD IN TRAVAIL outlines the current world crisis—economic, political, and spiritual. The author shows the vital significance of the day in which we live and makes clear the role we must take in solving the dilemma of our time. His concluding chapter is a practical "personal program" for the individual Christian who would commit himself to helping to bring about the cure of the world crisis.



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in Austria, "where it often does no good to learn a trade, since no hope exists to get a job in any trade."

At least, he added, there seems to be very little hope for those growing up in the refugee camps.

Also, he said, the refugees, including those most able and willing to do any work, wage a nearly hopeless battle with economic difficulties.

Mr. Wildgrube met families which must subsist on $30-40 a month, even when they have three and four children.

"How they do it," he said, "I simply never understood."

●

Four-Way Merger

Current negotiations toward a merger of four Lutheran groups are still open to other Lutheran bodies, in the opinion of Dr. Henry F. Schuh, president of the American Lutheran Church.

The ALC is one of the church bodies involved in the proposal that would create a Church of more than 1,800,000 members. The others are the Evangelical Lutheran Church, United Evangelical Lutheran Church and Lutheran Free Church.

Dr. Schuh voiced his opinion in a discussion of the impending merger before a joint session of the National Lutheran Editors' and Publishing House Managers' Association at 42nd annual convention in Columbu Ohio.

Asked if "the door was closed" the Augustana Lutheran Church reconsider its withdrawal from t proposed union, Dr. Schuh repli emphatically in the negative. He ad ed that "any Lutheran group" th will subscribe to the United Tes mony on Faith and Life, the stat ment on doctrine and practice agre upon by the four negotiating bodi "can get into the merger."

He said agreement with the Unit Testimony would establish the bas for pulpit and altar fellowship a negotiations could then be co sidered for merger. Earlier, D Schuh had stressed the ALC's stan that pulpit and altar fellowship b tween church bodies is a prerequisi to merger negotiations.

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Lesson in Grammar

Teacher: "Joey, give me a sentence usin the word 'bewitches'."

Joey, after deep thought: "Youse go ahe —I'll be witches in a minute."

Stay Away From the Rear

"Jim, I see that your mule has 'U. S branded on his hind right leg. I suppose h was an army mule and belonged to Uncl Sam."

"No, suh, dat 'U. S.' don't mean nothi 'bout Uncle Sam. Dat's jest a warnin'. 'U S stands fo' unsafe, dat's all."

Eliminate Childhood

Modern psychology tells us that it's bad t be an orphan, terrible to be an only child damaging to be the youngest, crushing t be in the middle, and taxing to be the oldes There seems no way out, except to be bor an adult.

—Sidney J. Harr

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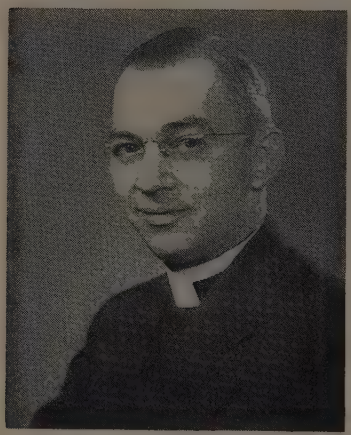
The Congregation and the Community's Celebration of Christmas

by WILLIAM C. BERKEMEYER



Author

WHETHER we like it or not, th observance of Christmas has to large extent been taken over by th community. Churchmen are ofte offended by what the world does wit this holy season, especially when substitutes sentiment for reverenc and festivity for worship. We a troubled particularly because ou children and the less active membe of our church are governed an guided more by the world's way keeping and interpreting Christma than the church's.

The City of Bethlehem was noted throughout Eastern Pennsylvania for its elaborate and outstanding Christmas decorations. Dozens of large Christmas trees were wired together to give the appearance of being one huge tree. This "composite tree" was placed in a central location and decorated with thousands of electric lights. The streets leading to this community tree—literally miles in every direction—were decorated with a profusion of lights, all arranged according to a carefully developed plan and design which varied from year to year. The stores along the main thoroughfares leading to the community tree, and even the homes in the more outlying districts, vied with each other to provide the most elaborate Christmas displays. People travelled to Bethlehem from Lancaster, York, Harrisburg, Reading, Philadelphia, New York, and many other places—just to see Bethlehem's Christmas decorations. A small fortune was spent annually on these Christmas decorations—but doubtlessly it paid in terms of the harvest reaped by business men. Christian leaders, however, asked, "Is this the right way to celebrate Christ's birth? Are the masses which are being attracted by the elaborate display of lights and deco rations being drawn closer to the Savior, o has the Light of the World been dimmed b artifical lights of a secular display?" Step were taken by earnest Christian leaders t transform what had become pagan celebratio into the Christian observance which it w meant to be.

The author of this month's topic, the Re William C. Berkemeyer, D. D., played an im portant part in conditioning the thinking fo the change that has taken place. Dr. Berke meyer has been the pastor of St. Matthew Evangelical Lutheran Church, Bethlehem, Pa since 1936. After completing his studies a Muhlenberg College and the Lutheran Theo logical Seminary in Philadelphia he spen several years at the latter institution as teaching-fellow. He has also served as a visit ing lecturer in the New Testament at Muhlen berg College, the Moravian Theological Sem inary, and the Lutheran Theological Seminar at Gettysburg. He contributed the articles o the Pastoral Epistles to the "New Testamen Commentary," and is serving as an importan member of the Board of Trustees of Muhlen berg College.

It is not necessary to spell out ise offenses—the prolonging of Christmas season for the sake of ancial profit, the promiscuous use Christmas carols in secular set- gs that permit neither those who g and play nor those who listen to nsider the meaning of the text, the bstitution of lavish gifts and in- perate parties for the worship of Christ, the mimicking of tradi- nal church services and customs non-religious groups in schools, dustry, and social organizations. What can the church do to purify community's celebration of Christmas? Is there something our congregation can do? In approaching our problem we should first of all understand what Christmas means to the world and us, what it means to real Christians.

Let us look first at the world. There is no time of the year when Americans become more sentimental, more mellow, more childlike (and sometimes childish) than at Christmas. That fact ought to say something to us of the church. It ought to show us how pathetically the world needs Christ. It ought to make us recognize that Christmas affords us

---

Editorial Committee

rthur H. Getz, D. D., chairman; Charles E. nson, C. Oscar Leonardson, Carl E. Schock, . Brock. Topics prepared under the auspices he American Federation of Lutheran Broth- oods.

Topic Aims

1. To examine the secular elements which clinging to Christmas and threatening to e it a secular holiday instead of a holy
2. To examine the observance of Christmas the local community to discover the extent which the real message of Christmas is ssed.
3. To discover steps which can be taken the individual and by groups in the local gregation to help make the observance Christmas a definitely Christian experience.

Worship

nn: "Come and Hear the Grand Old Story" lo. 531 C. S. B., or No. 33 P. S. H.
pture: Luke 2:1-20
Prayer
cial Music
nn: "Thou Didst Leave Thy Throne and Kingly Crown"—No. 541 C. S. B., or No. P. S. H.
ic
nn: "Silent Night! Holy Night!"—No. 530 . B., or No. 20 P. S. H.
yer, including the Lord's Prayer
ediction
iness
owship and Refreshments

Method Suggestions

If this topic is presented in December it cannot have many concrete results until the following year. Special precautions should then be taken that the decisions reached at this meeting will not be forgotten, but that the necessary steps to improve the community's Christmas celebration will be taken at the proper time. If the topic is studied earlier in the year it should have as its aim the improvement of community plans for the celebration of the Christmas season that is to come.

Best results will probably be attained if the chairman of the meeting will call in succession upon the five members of the committee previously appointed for their reports. Members of the committee should use the pertinent sections of the general material provided in the topic, but stress particularly the special materials which they have gathered through their individual research. Following the report of each member of the committee opportunity should be given to all members of the Brotherhood to participate in the discussion of that phase of the Christmas celebration which is under consideration. Before the end of the meeting the Brotherhood, with the help of the "Committee of Five," should formulate practical suggestions for the improvement of the community's Christmas celebration. The "Committee of Five" or a special committee should be assigned the task of bringing these suggestions to the attention of the proper community officials. This should be the climax of the meeting, for unless there are definite and desirable outcomes the discussion of this topic will have little value.

the best opportunity to bring Christ to our community, since the world is then most receptive. We should recognize too that the very distortions of the Christian celebration of which the world is guilty, are a confession of spiritual emptiness and provide a means by which that spiritual need may be met. Our disgust with the way in which the world has de-Christianed Christmas ought not blind us to the fact that the world needs Christ and has not yet received him. This is our responsibility.

But how are we to meet it? How can we bring the incarnate God of the Cross and the Resurrection into these semi-pagan festivities? How can we make Jesus Christ the center of the community's celebration of Christmas? It is not easy. It will not be accomplished by angry denunciations of the world's way, nor by mere pious preachings. We must meet people where they are, and take our Christ to them.

What can be done? What has been done? let us look at several other communities before we look at our own. First we will hear a report from ....., who studied the community's celebration of Christmas in typical small towns and villages.

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Report of First Committee Member

I want you to imagine a community of several thousand inhabitants, where there are five churches, and almost everyone belongs to one of these churches. Christmas community celebrations ought not to be a serious problem in such communities. The people who participate in them have had their own family and church celebrations, in accordance with their national and denominational traditions. When these people gather around the community Christmas tree, to trim it, or sing carols, or bring gifts for some charity, they bring with them the memories and associations of their Christmas celebrations in their churches. In these small towns the community Christmas celebration often becomes a way of expressing the people's oneness in Christian love, even though there may be differences in the formulation and nature of their Christian faith.

Let me particularize. I have gathered information about the celebration of Christmas in ..... The situation there is: (Here is to be inserted the material gathered by the first committeeman as his particular assignment.)

Report of Second Committee Member

The community Christmas cele-

ation of small towns, which we ve just discussed, are unfortutely not typical of American life as whole. In most American cities t more than 60 per cent of the ople are church people. In these ies we find Christmas parties are ld at offices, in the schools, and in kinds of organizations. The merants have special Christmas sales, d they go in for garish decorations. their stores Christmas carols are ared forth over public address sysms from Thanksgiving to Christas Day. But there is no real ination of glorifying Christ and his y of life through these festivities.

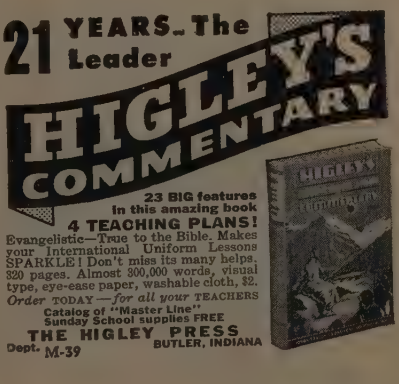
many of our cities the street corations become more brilliant d expensive each year, and the wds that visit the city's displays w larger. The mood is that of a man carnival rather than a relious festival.

Sometimes, through the leadership the ministerial association and e support of the chamber of comerce, steps are taken to re-direct community's Christmas celebran. Instead of the lavish displays, erchants are persuaded to sponsor ner types of Christmas presentans. With the help of civic "Little eatre" groups, choirs, and other sical organizations of the city, an ective and authentic pantomime the first Christmas is planned and ged in various areas of the city, rhaps every night of the week be- e Christmas, with readings from Scriptures and hymns and carols which all can participate.

Instead of having the ubiquitous Santa Claus dominate all the toylands of the city's stores, merchants are encouraged to arrange old-fashioned Christmas putzes, depicting Biblical scenes of the Christmas story. At specified times of the day Santa is allowed to appear beneath the Christmas tree for fifteen minutes, during which time no sales are allowed. He tells the simple story of the first Christmas, and tells how Christmas is celebrated in various lands throughout the world.

The local community chest is asked to outline a budget of charitable needs, local and in lands across the sea. Every office, school, and organization that has a Christmas party is encouraged to adopt a needy charitable objective from this list and to bring gifts for others instead of for each other.

The specific community which I sought to analyze was..... This is what I found there: (Insert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the special materials gathered by the second committeeman, both the good and the bad.)

Report of Third Committee Member

I want to tell you what can be done in a large metropolitan center. I do not profess to have a final pattern, but I have some ideas. I studied the situation in ..... which might be described as follows: (Insert the special material that was gathered.)

It is evident that in order to have an influence in a large city the churches must work together and seek to gain the co-operation of at least three groups: (1) the better business associations, (2) the press, and (3) the radio and TV.

If the business leaders will agree to a common code of practice it will not be too difficult to limit the period of Christmas advertisements and sales, and to place reasonable restrictions on the use of Christmas music, customs, and symbols. If the press and the advertizers will agree on promoting some common charitable fund, the spirit of Christ, at least on its active side, can be held before the community. If the choirs and preachers of the city can be scheduled to sing and teach the Christmas Gospel for a half hour each day, during the two weeks preceding Christmas, and if these services are broadcast, perhaps twice a day, and aired through the public and commercial media of the city, a good beginning can be made toward improving even a large city's ob-

vance of Christmas.

Report of Fourth Committee Member

My assignment is to describe and aluate the Christmas observance our own community. As I see it: nsert the material gathered by the urth committeeman.)

Report of Fifth Committee Member

There is one other approach that ought to make in order to improve e community's celebration of ristmas. We ought to begin right re at home, within our own con-egation. The spiritual level of the mmunity's keeping of Christmas influenced by the way the church serves Christmas. How deeply reli-ous, how profoundly spiritual is r keeping of Christmas?

Just because Christmas is, as we often say, the children's festival, no reason for keeping it childish. st because the sentiment of divine d human love is basic to its un-rstanding is no reason for keeping ristmas sentimental. Just because have precious memories of na-onal, cultural, and ecclesiastical stoms is no reason for idealizing aditions.

Our God is a living God. He who ce came to men in Christ still mes to men through his church. ur keeping of Christmas must be ch that it will lead young and old appreciate God's love and feel e need for his grace. The holy rols and the Christmas customs d traditions must first of all be led with religious significance by

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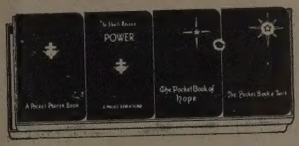

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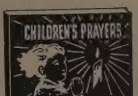

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the preaching and teaching and planning which takes place within the church, if we are to have any success in putting the real Christ into our community's Christmas celebration. We must make Christmas a Christian celebration within the congregation and its organizations before we can hope to lift the level of the community's Christmas observance.

The first question we must ask ourselves is this: How deeply spiritual are the celebrations of Christmas in all the so-called Christmas services of the Sunday school, the Brotherhood, the youth organizations, the choirs, and the other groups within our congregation—yes, how spiritual is the Christmas worship of the congregation itself? I have tried to divest myself of all prejudices as I examined the practices of our own congregation, and this is what I found: (Insert the committeeman's findings about the local congregation.)

In the light of our discussion, what practical tips can we take as a Brotherhood and as a congregation to improve our celebration of Christmas and what can we recommend to the proper community officials that will help to put Christ into a community Christmas celebration?

For Study and Discussion

Special studies, and the discussion which should result, have been indicated in the body of the topic.

Suggestions for Action

The study is not complete unless definite steps are taken to improve the observance of Christmas both in the local congregation and in the community. Specific suggestions have been included in the body of the topic.

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